M 1619

Sunday, July 6, 1969

Barn Lunch

MR. NYLAND: Is the big one on?

So we probably shouldn't spend too much time in eating if we have so many things to do. And you may even conclude from that that I should not talk too long. We could even make it so that I don't talk at all. And you can also tell me not to play. But since I have to make up my own mind, going a little bit by feelings...

It's very difficult to know with the different people who come, what their reaction is individually. I think that whatever there is of the Barn and the totality of all the people who are here, that each person receives different kind of impressions. It depends a little bit, of course, on what--what they are busy with, and also to what extent they expect certain things. And if they have in mind certain things for themselves a little bit too selfishly, or if they expect that certain things ought to be there which they in their own

private life could have; I think they make a mistake.

The Barn is for people who have an aim within themselves and who want to utilize the opportunity as given by a variety of different kinds of types, so that there is then a chance for them to adapt themselves to such conditions which many times they may not like at all. And that is every once in a while for each person a struggle because they have their own - I call it selfish, but perhaps it's self-centered - idea about what they would wish. And then there is this Saturday and Sunday and they have to sacrifice their time, and sometimes take it away from others where they have a certain relationship which also is important to them. So that then the reason why they come to the Barn must be a very strong one, because otherwise they would insist in following something else that perhaps would be a little easier. And then with the assumption that that what you come for will require some work - ordinary work - on your part, or the different kind of attitude that you should have and that you want to have because there is something desirable - that will help you to determine to accept conditions as they are even if they are disagreeable. And I'm quite certain that for many people this is a disagreeable experience at times, and that they get into each other's hair. And that at times they would like to be quiet and sit, and then someone else tells them, Here, get hold of this and help me a little bit - just exactly at the wrong time. And that in the midst of a conversation, if you happen to be at the office, the telephone rings. And that as you are trying to do some reading, perhaps, or listening to a tape for a definite purpose, in order to judge if the level of the tape is right that it could be sent out to some other

place, then all of a sudden the machinery starts running and you have hammering going around or a car outside starts up, and of course you're interfered with. You may be busy with something for yourself and you are self-contained, and then someone in your neighborhood asks you a foolish kind of a question. What will you do? Resent it? Or hope that, let's say, the day is over soon so that then you can go home and sit? Never mind traffic, finally you reach home, and then you can do as you please, and then you can arrange your room, your house - whatever it is - in accordance with whatever you like.

There are different attitudes that one must try to understand, because the Barn is a definite place where you are upset, and where there are many conflicts and many kinds of frictions and great many disturbances. And if you come here to lead a kind of an easy life and not to be disturbed, but to continue with your ordinary sleep and to run away from things when you don't like them, the Barn is not the place to come.

The Barn is a place to fight. You come here if you can understand what is the level of the planet Mars; that is, you come here ready to fight. You come here prepared and expecting certain things that may be disagreeable, but you want to submit yourself to it for the purpose of extracting something from it for your own benefit. Because if you are in a state in which you wish to fight, you hope that you will conquer - otherwise you wouldn't fight. You will know that something is ahead of you that is threatening you or at least has to be moved out of the way. And even if it is an army, you try to find out the strength of the opposing army in order to know how you will have to use your own weapons.

This is the situation of the Barn where you start, on a Saturday or Sunday specially, when you will meet a lot of people and you come here with a very definite intention of finding out how can you maintain yourself. It belongs to what we talked about yesterday, about preparation for Work or preparation for a day. It's very necessary to prepare yourself for all kind of contingencies, for the different things that are going to affect you. And knowing yourself well enough as a type, you ought to be able to see what can you do in order to create a harness so that you're not too much affected; or that that what you want to consider a coat of protection for yourself, that at times even you will allow the jacket of such a coat to be open so that you can receive something else.

You should live, when you come here, constantly in expectation of something that might happen and that perhaps could happen to you and be good for you, instead of a resentment that certain things, of course, are different from what you would like to have in your dream. You're dreaming many times your time away. You want certain things for yourself in accordance with your own little wisdom. And you don't as yet understand well enough it's not your wisdom that governs this world, and surely not that that what is your wisdom is going to be created in the atmosphere of the Barn by changing it. The Barn is the Barn with all the different people and all the different nonsense that we also are engaged in, and the idiocy that sometimes becomes apparent in our ordinary behavior, and the things that have to be straightened out in some way or other to the best of our ability and if possible to foresee what might happen so as to avoid it. But when they do happen - and here they come when you have hundred people

together - what are you going to work with when you wish to Work? And that has to be paramount in your mind. Then of course the attitude of your heart is without any question one that you wish to receive certain things. If you don't have that, then this is not the place.

But of course, now after some time, you get impressions. There are people that come from other places. They have to go again because they live somewhere else. And they take with them some impressions of this funny, crazy, nonsensical place. How will they talk about it? What kind of reputation is going to be distributed in letters or in conversations with others on the West Coast? What will Julie and Tom tell people in Santa Fe when they go back after some time? Yes, there is the Barn, but such a crowd and such a nonsense and such a gossip and sometimes such willingness and sometimes such stupidity, because there is not enough wisdom, let alone tact. There is not even consideration enough. There is all the time something that one has to hammer on because it is not as yet straightened out. And it is all right to have a little bit of some kind of a - let's call it a washboard road; before you can straighten it out, it may take some time, and sometimes it will require a bulldozer. At the same time, that attitude should constantly improve in the realization that as you come here, that you come here to extract something for yourself so that next time you come, you can profit by whatever you have acquired.

I've said enough about relationships to the stores and the different things in Warwick - the activities we are engaged in. Everybody by this time knows that what is required of a store has

its own atmosphere. It is as if a store or any activity has in it a certain aim. It is set in motion by a few of us and then we hope that it will start to walk. And we hope then that the atmosphere in which it has to walk will be conducive for the life of the activity as originally conceived. It does not mean that in the growing process of such activity one can (can't) change one's mind a little bit, and that sometimes you run up on that particular kind of a road against a detour which makes it impossible to do certain things at the time when you wished it could have been done. But it doesn't matter if it's a detour, provided you keep on going, and provided you are not changing the principles that are involved in the realization, or the actualization of that kind of activity in which we try our honest best to give as much as we possibly can.

Instead of spending the time in interfering with that kind of an aim, it would be very very good if, at such a time, when you feel like going and having a little cup of coffee and sitting and chewing the rag, as I called it, that perhaps that time you could spend in trying to think, what is that store for? And maybe - who knows? - you might have some very good original ideas and suggestions to help to make that activity a real success instead of, as I've said before, you break down and you destroy something that is trying to stand on its feet. It of course has to be fed. All the activities of ours are in their infancy and they need help. They need help of an honest serious kind. And it is not something that we constantly can keep on asking and asking. Some day, I hope, you will think about the activities in a different light without being prompted to have to think about it, so that something in you starts considering what is

going on and to see to what extent you then can offer your services, instead of being asked.

Why aren't you enough alive to all the different things here? You are alive to gossip. You love it, because somehow or other that is interesting and it gives you a little satisfaction and you can chuckle. And perhaps in comparison you can consider yourself a little bit worthwhile, much more even than someone who may have some trouble. Why don't you look at it the other way? What is there for you to do - not in the direction of talking about each other, but in the direction of actually consideration and helping and making something out of this group as a whole.

We still have trouble for a long time in order to make a family out of all of this. You know well enough that it takes a long time in an ordinary family. And when there are ten children it's a little different from two children. But nevertheless, a family is a family, a community is a community. Whatever the rules are that--that we understand them, to that extent you have to maybe study, maybe think, maybe talk a little on that level, like a meeting last night at the Guest House. There you exchanged certain ideas. Like a meeting that you might have of two or three, during the week having lunch, and then talk about the destiny of this kind of activity. What is in store for that? Because it's also an in-storing, a putting away, an investment which afterwards you may want to have yield some results as interest for you. And I think it is necessary, when you invest anything, that you make the rate of interest as high as you possibly can make it. I call it simply aliveness to that what you wish to experience.

I hope that those who go away after some time will go away with an all-rounded viewpoint - not a little bit of something that they happened to experience which personally was not so easy for them to digest; but that they understand that because of the many different types and kind of people - all the different people from different walks of life coming in with themselves and their thoughts and feelings at a certain time, before or after dinner, tired or not tired, not having slept well, having all kind of worries, all kind of axes to grind - that the totality of a group is not measured solely by each individual. When there is enough of an atmosphere, it doesn't matter so much if one or two are like a rotten apple. They will be destroyed in time because the people will maintain a level if they are anxious.

That what is maintained in a group is carried in the first place by a committee of elders who are acclaimed by each person to have that kind of authority without making an organization out of it. That is sometimes a little difficult, because you don't know who is an elder when you have no appreciation for yourself that perhaps you may like to be an elder in the right sense of the word, and that all the time when you think about it, that something of your vanity starts to interfere with it.

The responsibility you have for each other - I talked about that the other day - the influence you as a person have on someone who sits even next to you, that that what you think goes out of you. It may not go very far because the thought may not be deep enough, but your anger may go quite far because there's a lot of emotion and feeling attached and it explodes.

Consider yourself in relation to others. Consider them as in relation to you and then build up something, whatever it is, as long as it's alive. There is no question that aliveness ultimately will lead to Objectivity.

I hope you have a good afternoon - all of you.

END TAPE

Transcribed: Laile Amo
1st Proof: Linda Elkind
2nd Proof: Jessica Haim
3rd Proof: Lenore Beach
Final Type: " "